بسم الله الرحمن الرحيم

والصلاة والسلام على رسول الله، أما بعد:

I write the following to you - **Amjad Khan** - and make absolutely clear to you and to whosoever reads this, that you have gone well beyond bounds on numerous occasions and that the time has come for you to fear Allāh!

I also write to you - **Fudayl Diedrick** - and say the same - you have transgressed the boundaries more than once and I remind you to fear your Lord! My words directed to you come towards the end of this writing.

Seeing that **both of you - Amjad and Fudayl - have chosen to continue** in raising issues which were previously dealt with and were thought to have been left alone, **you leave me no choice** but to **reopen matters, expose their true realities** and **deal with them once and for all - due to your actions!**

It has recently reached me from our brother Qāsim in Al-Madīnah, whom I hold to be honest and truthful before Allāh, that you - Amjad Khan - are continuing to speak about me and others with slanderous, delusive and foul-speech. This is **after** you were proven to have transgressed in your past statements and actions not only against Ahmed and Yāsīn, but as well as myself and **after** you were requested to provide proof and justification for your evil insinuations and false accusations against me. You provided absolutely no evidence **in the presence of your elders**.

As for verifying with you first what Qāsim has narrated before drawing a conclusion, I say that the hard reality of the matter is that you are simply one who cannot be trusted and knows no boundaries in speech. I hold you to be a compulsive liar, a deceiver and a

slanderer. The countless direct and indirect experiences I and others have had with you have proven to me beyond any doubt of your outright lying and deceptive nature.

Thus, to me your words are completely distrusted, hold no weight and the speech of the trusted and honourable one is taken over yours, especially when he relays about you what numerous other brothers have described about you over time and which I myself have had first-hand experience in.

I say that your recent comments indicate that you feel no remorse for your slanderous statements and therefore, either you still stand by them or you remain committed to the agenda of degrading your brothers.

Based on the actions and statements that have transpired from you both past and present, after you have been advised at numerous intervals, and after you have remained persistent and rebellious, I, therefore, warn you first with the Taqwā of Allāh and the Last Day, and then I make clear - hereby from this point onwards - since you have displayed your absolute disregard and disrespect for the advice of your elders even after they have warned you repeatedly - should you persist any further in continuing to defame and slander me in anyway, I would not hesitate in the slightest to warn the wider Salafi community from you and your actions.

Your recent remarks to Qāsim were made **after** you had been told on multiple occasions to cease. After the second meeting you had with Ahmed, Yāsīn and Shaykh Abu Khadījah, you were advised to cease by the Imam of your own masjid and fellow shurah member - our brother Kamāl. **Yet you continued**. I was informed by Shaykh Abū Khadījah in his house in November 2023 after he looked into the matter related to Ahmed and Yāsīn that he also told you to stop. Yet again - only **a month later** in December 2023 - **you continued** in

Morocco, this time adding me to your list of targets. The meeting in Birmingham surrounding your allegations against me took place in April 2024 revealing your transgressions. And now, **after** that meeting with Shaykh Abū Khadījah, Bradford and Manchester Shurahs, you have once again resumed to defame and slander Ahmed, Yāsīn and myself. You declared the following to Qāsim:

- That the reason behind the sitting with Shaykh Abū Khadījah, Bradford and Manchester was **due to Ahmed** approaching Fudayl and **Ahmed** raising doubts to him about my marriage - a clear lie!
- Abu Humayd was **justified in some** of his grievances **but not others** -another fabrication!
- Abu Humayd was **poisoned** by Ahmed and Yāsīn - yet another lie!
- Ahmed and Yāsīn are **kadhābūn** - all lies!

You deviously made it appear as though the meeting took place only because Ahmed engaged in sinister tale-carrying and raised an issue with my marriage! I say, even after some humiliating moments for you in the meeting - before your teachers and brothers - you still persist in lying and deceiving! Lā hawla wa lā quwata illa billāh! This statement of yours is a clear attempt to distract from admitting any blame from yourself and to place it onto an innocent brother.

The meeting in Birmingham was called on account of your statements and actions and others including Fudayl's. Alongside 'Ādam Mauritius' testimony, I presented the testimony of Ahmed regarding the incident which took place between him and Fudayl. It was made clear that, 1) Fudayl brought up the issue with Ahmed and, 2) Ahmed only informed me of the event after it had reached me via other avenues. This was not contested by anyone in the meeting, not you, not even Fudayl himself. In fact, you even

relayed how Fudayl came to you with the same doubts. This is besides the fact that Ahmed was unaware of my marriage until that point and only learnt of it from Fudayl directly, thus it wasn't possible for him to raise questions regarding it.

You, on the other hand, when confronted about this sitting and asked regarding it, decided to deflect any blame from yourself and place it onto your brother Ahmed! Had you remained silent, refused to answer or diverted the subject matter to avoid embarrassment - this would have been understandable. But to shift blame and to present a picture suggesting an innocent brother was doubting the legitimacy of my marriage and was the cause for a major sitting in Birmingham, is a further example of your cunning and crafty nature. What is this but another example of you taking an incident that had previously taken place but deceitfully putting your own spin to it to suit your agenda and narrative - like we saw you do in the first instance with Ahmed and Yāsīn and in other instances that followed.

What an evil person you are! Do you not fear the Wrath of Allāh in that you so shamelessly transgress against your brothers and so easily lie upon them?!

Nevertheless**, compulsive lying is a siffah baarizah in you!** But know, that - حبل الكذب قصير - When you lie and lie, one after the other, do you honestly believe you can keep up your ruse without Allāh exposing your transgressions?!

Alhamdulillāh, Allāh has placed it into the hearts of many of our brothers who, upon hearing lies, slander and transgression against their brothers are able to recognise such speech as evil and destructive. Hence, why many of them came forward, and raised their concerns ('Aqīl upon learning of your accusations, 'Ādam Mauritius

after hearing your speech, 'Ādam Lībī, Qāsim, Dr. Umar (Bolton) and others as will be seen).

Let not the matter of younger brothers sharing conversations they had with you or others be an excuse for you to divert away from your evil-doings and portray them as causing fitnah. Perhaps they raise these matters hoping to halt your evil or that they seek to verify your speech based on what they know of your dishonest nature, implementing the order of Allāh to verify the news that comes from the sinful, unknown or untrustworthy: **"O you who believe! If a Fāsiq (liar - evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done"** [49:6].

If, beyond all of what has transpired until this day, for some reason, there still remains an element of doubt with a person regarding your sweeping readiness to lie with great ease upon your brothers, I highlight this evil trait of yours through yet another example so that you are left with no excuse but to stop this wretched habit of yours and so that the Muslims are protected from the harms of your tongue.

In the meeting with Shaykh Abū Khadījah, I escalated four main points for you and others to clarify, and although there were other matters, I decided to leave raising them due to it being obvious you had no substantiating evidence for any of your speech against me, thus for the sake of time and to save further embarrassment, I withheld.

One of those matters that I did not address was your blatant lie upon me in Morocco in the presence of Shaykh Abdulillāh, 'Ādam Mauritius, Abū Khālid Dāwūd and Fudayl. When Shaykh Abdulillāh asked regarding my stance towards Ahmed and Yāsin,

you sought to corroborate your position towards them by stating that I - Sālim - had changed my position towards them after some evidence had reached me which I, previously, was not privy to. And that I was now together with you and the Shurah in your stance against Ahmed and Yāsīn. A blatant lie!

'Ādam Mauritius made clear (page 2 of his submitted testimony) he asked you there and then in the presence of Shaykh Abdulillāh *"What information came to Ustādh Sālim?"* He said you did not answer the question. He later persisted in asking Dāwūd about this supposed evidence who also did not answer and referred it back to you (Amjad) to be answered. 'Ādam asked you privately once more, but again, you refused to answer.

I repeat as I did when confronting you about this directly - I, as the sāhib of this supposed qissah/riwāyah - say that this is another of your boldfaced lies upon me! Nothing until this very day has reached me causing me to change my position in the matter of Ahmed and Yāsīn.

When I confronted you directly about this, you strongly denied making this statement to Shaykh Abdulillāh and 'Ādam. I relayed back to 'Ādam your negation to which he replied *"Khadhāb!"* 'Ādam - on his own accord - went back and verified with Shaykh Abdulillāh who confirmed that you did indeed say what 'Ādam narrated.

Put me aside! Even Mashāyikh are not free from your lies and deceitful speech. Your lies and speech upon the elders are another example of your deception. You asserted upon Ahmed and Yāsīn conditions for giving da'wah and very passionately attributed them to the elders saying *"this is what our elders are upon without doubt!"* Even lamenting the brothers when they requested evidence and after "*the elders have spoken.*" These conditions you sought to impose upon them are the very reason for all of the fitnah that subsequently followed.

When both Ahmed and Yāsīn approached me querying the legitimacy of these imposed conditions, I made clear my opinion which was that they are baseless and incorrect but suggested that they ask the elders since they were being attributed to them by our brother - Amjad, a shurah member, teacher and khateeb at the Salafi Masjid in Manchester.

A brief summary of the conditions placed upon Ahmed and Yāsīn by the Manchester Shurah in May 2022:

1- If there is a city in the UK with a Salafi masjid, no da'wah activities whatsoever can be organised by other than the Shurah of that masjid, with the exception of London;

2 - Nobody can contact the du'āt in organising da'wah activities except that Shurah;

3 - If the youth club in South Manchester was to move to inviting a speaker even for a five minute reminder, then the brothers would have to contact the Manchester Shurah to arrange;

4 - Da'wah is whatever is in the masjid and what the masjid organises;

5 - Opposing the above was described as 'splitting' and 'there cannot be two da'wahs.'

* Besides Amjad verbally stipulating these conditions on Ahmed and Yāsīn, they were also confirmed via writing after they both sought clarity regarding them from the Shurah via a WhatsApp group. Upon writing up the conditions and running them past the Shūrah, Amjad asks Allāh to reward them with khair and Dāwūd asks Allāh to bless them. Ahmed informed them that he had sent a copy to Abdullāh Gambi since he was not in the group. The silence of the

rest of the Shūrah was taken as their tacit agreement to what was clearly being attributed to them.

*** IMPORTANT - Imam Kamāl was unaware of these conditions as he was not present on the group also and came to know of them later. He strongly rejected them and freed himself from them.**

*** IMPORTANT - These conditions were placed on Ahmed and Yāsīn after the activities in the youth club were already running, upon which they raised questions in return seeking clarity. Not that they suddenly woke up deciding to be independent!**

After taking my view on the conditions, they proceeded to ask two of the elders - Shaykh Abu Hakeem and Shaykh Abū Khadījah. Both of them rejected these conditions. Shaykh Abū Khadījah after hearing the conditions interjected and then gave his advice to them both to continue giving da'wah in South Manchester. It was immediately after this that you - Amjad - conveniently and secretly decided to send to the Shaykh your allegations against Ahmed and Yāsīn.

It remains to be made clear from yourself and anyone else who agrees with your da'wah conditions whether you maintain them as being from the teachings of the elder du'āt and whether you still uphold their legitimacy in the Religion of Allāh, since the subject matter returns back to rulings and principles rooted within texts from the Book and the Sunnah and the speech of Ahlul-'Ilm.

It is improper that we have brothers from amongst ourselves attribute false principles or guidelines to the Da'wah of Salafiyyah and that we remain silent without advising and clarifying the matter. We saw, very recently, those within our ranks attributing to Shaykh Rabī advice wherein he supposedly encouraged that all of the Salafiyūn in the West work under a single man?

For this reason, I raise the following points and questions for you to consider in light of these conditions that you sought to impose upon others as well as your statements and actions that followed.

I ask: who has made it so that only select people can give da'wah?! Are we not taught from the fundamental principles of our religion that it is obligatory upon every Muslim and Muslimah to give da'wah?! You said Ahmed and Yāsīn were allowed to partake in implicit da'wah, but not explicit. Please explain this? Why are we upset with those who are Salafi in creed, methodology and akhlāq - that they propagate the da'wah (within their limits) throughout their local neighbourhoods and regions?! Especially when this was attested to by Abdullāh Gambi about Ahmed and Yāsīn just prior to your accusation finding its way to Shaykh Abū Khadījah.

I repeat here, what the Shaykh said to Abdullāh Gambi just prior to the second meeting - *"why do we take issue with brothers propagating the da'wah in their various locations if they are good, bonafide Salafis?! Shouldn't we rejoice at this as opposed to prevent this?"* What are the guidelines then, if we are to restrict who establishes places of da'wah in specific locations? What are the territorial boundaries and who ascertains them? What are the evidences for such restrictions? Where would these guidelines be in light of the instructions of the Messenger of Allāh ﷺ - ***"Convey from me even if it's an āyah!"*** [1] and ***"The Prophet ﷺ ordered with the building of masājid in the different localities/neighbourhoods."*** [2] Rather, in light of Allāh's command: **"In Houses Which Allāh Has Ordered To Be Raised."** [24:36]

Who has restricted this saying of Allāh and the advice of the Prophet ﷺ and what is his evidence?! If there are Salafi brothers in various locations all with a clear need for establishing for themselves

---

[1] Al-Bukhārī, no.3461.

[2] Sahīh Abī Dāwūd, no. 455

a place of da'wah, salāh, jumu'ah, learning and teaching - and the instruction from Allāh and His Messenger is clear in this regard, why would any Salafi oppose this?! Does anyone oppose the many Salafi Marākiz in London?! Have our brothers in Tower Hamlets crossed the boundaries against their brothers who are twenty or so minutes away at Masjid bin Bāz? You say London is exempt from your condition. Who made this exemption and why is it restricted to them? What about our brothers in Birmingham at Masjid As-Salafi and their brothers at Masjid As-Sunnah An-Nabawiyyah?

If the Salafis of a neighbourhood banded together to erect a masjid for the purpose of offering their daily prayers and teaching their people whilst there already exists a masjid in the adjoining neighbourhood, is this a violation in the religion? Is this a point of rejection against the countless masājid in the Muslim countries many of which are in close proximity of each other?! Rather the fatāwā of Ahlul-'Ilm are clear in this regard - that so long as a masjid is not built in a proximity so close to another such that it harms the Muslims of that masjid, then erecting masājid is from the best of righteous actions.

Once a masjid is established it is a given that da'wah of some sort will take place therein - classes, lectures, khutub etc. if all of this is done by a group of Salafi brothers with no intent to harm an already existing yet distant Salafi masjid in the region, or to split and create a separate da'wah, but rather, stemming from a good place and with ta'āwun upon birr and taqwā, is this a violation of some sort?

According to your stipulated conditions - if a Salafi masjid already exists in the city and da'wah is strictly what goes on in that masjid only or what they approve of - if our brothers at the masjid that came later propagate da'wah, would they be in breach of some

religious ruling? Would they require permission from their brothers before arranging even a five-minute kalimah with a trusted dā'ee?

Remember O reader - Ahmed and Yāsīn had these conditions placed on them regarding their **youth club** which was already established to aid young Muslims of South Manchester caught up with drugs and gang related crimes.[3] **Not that they sought to establish a masjid or markaz of their own.** I only choose to highlight this matter via the topic of multiple masājid co-existing with each other, which, in most cases, if not all, become centres of da'wah. Thus, in light of the above mentioned conditions it seems there is a pressing need to study the fiqh of da'wah and the rulings pertaining to the establishment of masājid/marākiz within Muslim communities.

I further ask: what is your view then regarding the numerous masājid that all co-existed within the same city in the lifetime of Allāh's Messenger ﷺ - **Masjid An-Nabawī**, **Masjid Qubā** (approx. 2 miles away), **Masjid Ubay Ibn Ka'ab** (close to al-Baqī'), **Masjid Jumu'ah** (approx. half a mile away from Qubā and 1.5 miles away from Masjid An-Nabawi; where the first Jumu'ah took place after the Prophet ﷺ left Masjid Qubā and was on his way to what would later become his masjid), **Masjid Al-Gamāmah** (only 500 metres away from bāb As-Salām of Masjid An-Nabawī), **Masjid Banī Salamah** (Qiblatain - approx. 2.5 miles from Masjid An-Nabawi), **Masjid Bānī Mu'āwiyyah** (Masjid Al-Ijābah - less than 500 metres away from Masjid An-Nabawi). In **Sahīh Muslim**, from Sa'ad Ibn Abī Waqqās ﷺ *"That the Prophet ﷺ went out on an occasion to Al-'Āliyah*

---

[3] Amidst a Muslim-majority population wherein in the space of only 2 years our brothers had seen 5 young Muslim brothers within their community lose their lives. The youth club was a project aimed at guiding Muslims away from evil influences. An effort praised by a number of the Mashāyikh and du'āt.

until he passed the Masjid of Banī Mu'āwiyyah. He entered and prayed two units and we prayed with him. He invoked his Lord for a long time and then came to us and said "I asked my Lord for three matters, He gave me two and prevented one from me …" Hence the reason for naming the Masjid - Masjid Al-Ijābah.[4]

Further, who decides or restricts which persons are suited for da'wah and who is not? Who discerned that you - Amjad - are suitable for da'wah and teaching? If your argument is Ahmed and Yāsīn are not to be given roles within da'wah due to matters you hold against them which you failed to substantiate, then what are we to say about one who has proven to us beyond any doubt of his lying, deceiving and slanderous nature, who respects no boundaries and advice from his elders, but continues to persist and rebel?

Let it be clear, the matter of Ahmed and Yasīn did not begin due to them seeking to establish an independent da'wah, a centre or masjid in their neighbourhood. Although, even if they did, they would have a right to all of this as do any of us in our localities, to restrict them would be to restrict the command of Allāh and His Messenger ﷺ upon them to do so. Rather, it was only after you sought to place unfounded conditions upon them that any of this became a point of contention. The discussion between them and Shaykh Abū Khadījah was intended solely to ask regarding those conditions and ended in an advice to them to continue giving da'wah in their community.

---

4 These are just some examples of the masājid that existed in close proximity within Al-Madīnah in the lifetime of the Prophet ﷺ . This was the implementation of the hadīth ***"The Prophet ﷺ ordered with the building of masājid in the different localities/neighbourhoods."*** The number of masājid continued to increase during the lifetime of the khulafā and the Salaf - many of which were named after the Sahabah due to them once having prayed there - Masjid Abī Bakr, Masjid Umar etc. all in close proximity to one another in Al-Madīnah.

Your accusations against Ahmed and Yāsīn were simply a malicious attempt to depict them as unworthy and unsuited to spreading the Religion of Allāh. Upon me exposing this of you, you advanced to smearing my name and by extension anyone who highlighted your transgressions - 'Aqīl and 'Ādam Lībī included.

It was off of the back of these conditions which you lied about being from the teachings of your elders that gave birth to your lie against Ahmed and Yāsīn. This lie of yours then generated further lies against me and my family. Your recent lies to Qāsim show the many offspring your original lie has begotten! - جعل من الحبة قبة (He made a dome from a grain!)

With all of the above in mind, I draw your attention O reader to the second major deception of Amjad Khan after he failed to reinforce his futile da'wah conditions using the name of Mashāyikh and elders - the accusation against Ahmed and Yāsīn. The following is what Amjad sent to Shaykh Abū Khadījah after Ahmed and Yāsīn were advised to continue with their da'wah:

> "I sent this to shaykh AK:
>
> Assalaamu alaykum wa rahmatullahi wa barakaatuh. Shaykhuna hope you're well, just wanted to update you on a few things, **Ahmed & Yasin have spread their speech about Ustadh Abdul Hakeem** to others in Manchester outside of the shura - **in the form of a warning. They** actually went **a level above that** at a later date wherein **they** said to two brothers, **limit what you say** to Abdul Hakeem because **he doesn't always bring benefit."**

NOTE: how Yāsīn is clearly indicted along with Ahmed in this accusation, yet no one, including Amjad disputes that the conversation used as the basis to form this allegation was only

between Ahmed, Hasan and Abbās (his name was casually dropped in the accusation - a matter I will deal with shortly inshāAllāh).

The above allegation[5] was sent to Shaykh Abū Khadījah just prior to the second meeting with him when the Manchester Shurah called for a sitting to contest his initial advice to Ahmed and Yāsīn. Amjad made no hint at all to me about these allegations besides there being multiple conversations between us before and after the sitting. Faisal forwarded to 'Aqīl the message they sent to Shaykh Abū Khadījah who in turn forwarded it to me asking if I knew anything of the matter.

Upon learning of the allegations, I called Amjad directly to ask him about this and he was clearly frazzled with the fact I had come to know of his private message to Shaykh Abū Khadījah. He abruptly made an excuse to end the phone call promising to call me back. Meanwhile, whilst waiting for his callback, 'Aqīl receives the following message from Faisal:

---

[5] Besides the many signs and indicators proving Amjad deviously misconstrued the reality to portray Ahmed and Yāsīn as astray, there were just as many clear and obvious indicators that prove Ahmed and Yāsīn were not only free of what was being claimed but the total opposite - they thought highly of Ustadh Abdul-Hakeem. They had eagerly invited him to accompany them on an Umrah trip with the youth only a few months earlier; they sought to arrange with him, via the Masjid, a Ramādhan iftār event in the South just prior. The actions of Amjad and the Shūrah towards them also proved they did not hold anything of this nature towards them right until the accusation was formulated - Ahmed was put forward to lead prayers/tarāwīh and aid with the Jumu'ah khutbahs in the Salafi Masjid! Are these roles given to one who we genuinely believe is speaking ill and warning from a Salafi Dā'ee and teacher within the same Masjid or do we remove them immediately from such positions and advise them? He was not removed nor advised since clearly none of this had taken place!

> "Asalamualaikum wa rahmatullahi wa barakaatuhu Akhi erm, the messages from me have you forwarded as was private. This was a private message where AK was seeking detail also. So it wasn't meant to be sent to anyone. Please if you have - can you ask the brothers to delete and rescind them as that will cause more issues."

NOTE: Faisal's comment above stating this message was meant for Shaykh Abū Khadījah alone and not for anyone else, begs the question why then did he send it to 'Aqīl, if it was indeed private, meant only for the Shaykh?

A further question and more importantly, is it from the way of the People of Sunnah to use covert speech and movements when disparaging members of their unified body?! Or is it the way of our Salaf to criticise, disparage and warn with clear-cut evidences, with clarity, certainty and confidence in their positions, such that if they were to be asked to present their evidence, they would do so with conviction? Not back-track secretly asking the select few who they choose to inform to rescind the comments they made to them in secret and claim that their speech is private (with the good old 'akhī baynanā' slipped in there hoping to coerce the listener into feeling as though he cannot investigate for himself or share with others).

What was clear and apparent from the actions and statements of both Amjad and Faisal was a covert attempt to send the allegation to Shaykh Abū Khadījah without allowing those close to Ahmed and Yāsīn to come to know of what was being said about them, those who could verify and ascertain the facts and realities.

After having the accusation forwarded to him, 'Aqīl responded to Faisal asking him, if I - Abu Humayd - was aware of the matter and if I had advised them. Faisal, somehow had spoken to me without speaking to me! He told 'Aqīl that Abu Humayd did not

want to rock the boat and that I had agreed with them (the Shurah) to keep them close and to help fix the issues with Ahmed and Yāsīn.

I say, this was simply another lie upon me! At this stage, I was totally oblivious to these accusations against Ahmed and Yāsīn! This was nought but a lie to reinforce and nourish the previous lie. And in the exact same manner, Amjad lied to Shaykh Abdulillāh and 'Ādam using my name, saying Abu Humayd is with us against Ahmed and Yāsīn!

O Faisal and Amjad! Why do you lie to prove the truth, if the truth is what you indeed uphold? Truth is not in need of lies. But, a lie is. It needs many more of its kind to follow behind it, in quick succession, in its constant endeavour to hold out against the truth.[6]

After learning of the allegations, I pressed Amjad to substantiate what I had now come to know via others. He sought to consolidate his slanders by citing an incident which took place between Ahmed and Imam Kamāl. Due to previous experiences with Amjad and a serious lack of confidence in him being just and balanced, I informed him I would verify the matter, informing him that if it was as he claimed about Ahmed and Yāsīn, that I would be the first and loudest in warning from them if they were to persist after being advised and all excuses were removed.

Upon speaking directly to Imām Kamāl about the alleged incident being used by Amjad, it was clear that this was Amjad at work again - taking an incident that did take place (Kamāl and Ahmed speaking about concerns that many of the attendees at the masjid also had) and twisting it and presenting it in a sinister way.

---

[6] Like you sought to do, again, when you stooped extremely low seeking to malign my character as well as that of my wife's. Taking an incident that took place, rooted in truth, but twisting details and facts, deviously presenting them to others in a way that suited your sinister agenda.

Kamāl expressed to me his anger towards Amjad for continuing to speak about Ahmed and Yāsīn especially after sitting with Shaykh Abū Khadījah. I proceeded to ask Ahmed and his account agreed exactly with Kamāl's. I asked Ahmed if there had been any other conversation that Amjad could be referring to. After some thought, he suspected it was a conversation he had with Hasan and Abbās in which he states he was doing the exact opposite of what was being claimed - he advised Hasan and Abbas to benefit as much as they could from Ustādh Abdul-Hakeem Mitchell.

After a long duration of verifying matters and lengthy discussions with Amjad and Abdullāh Gambi, it became clear to me that these accusations against Ahmed and Yāsīn were **unsupported** and at their very best, relied on a **single isolated piece of evidence** which was **weak** and **ambiguous** to say the least. Yet what became apparent was **an ardent approach to uphold - as much as possible - the disparagement of two of our Salafi brothers with the weakest of evidences instead of warding off doubts and suspicions from the Muslim as much as possible**.[7]

Sadly, in the months that followed, I found myself the target of accusations alongside Ahmed and Yāsīn. And again, after approaching Amjad directly and inviting him and others to sit and substantiate their speech against me, no clear and unambiguous evidence was presented.

---

[7] The most recent example of this is what we see happening with our teacher and Shaykh Abū Iyyād (*may Allāh preserve him*) currently at this time, from accusations that are unsubstantiated and without clear unambiguous proofs. As Salafis, we cannot accept attacks on our brothers without clear-cut evidence. And as the Shaykh recently posted: *"This is a gross violation of the Salafi methodology in terms of how presumed or actual errors of a person of Ahlus-Sunnah are to be dealt with and is not the way of the Major Scholars."* (Telegram of the Shaykh).

The irony of all of this is that you O Amjad are guilty of much of what you accuse others of! Allāhu Akbar! I say: the one who reflects and recognises the true realities will see that most if not all of that which you have thrown upon others, you are guilty of yourself! ثبت العرش ثم انقش!

- <u>The claim that Ahmed and Yāsīn seek leadership, position and control!</u> - Rather, your act of placing unfounded da'wah conditions upon them and the clear dislike displayed at Shaykh Abū Khadījah's advice to them to continue with their da'wah efforts in South Manchester can just as easily be interpreted as a tactical effort from yourself in seeking leadership, position and control.

Your devious attempt to wrongfully degrade Ahmed and Yāsīn - by any means necessary - so as to prevent them from giving da'wah in their local area, displays what you are willing to do so as to lead and control da'wah in someone else's locale and a message from yourself that no one besides you can acquire such a role - this can be inferred from your actions.

O how many there are who cannot see the wood for the trees! We recently saw from Abu Muadh his claim that our brothers at Maktabah Salafiyyah seek to be in authority and control da'wah yet the reality bared - through his very actions - that he, himself, is more deserving of what he alleges of others! Reflect O Amjad upon the actions of Abu Mu'ādh about whom you recently stated, *"The man has no shame and no respect."* (Salafi Mosques Centres UK WhatsApp group).

A matter of benefit for the reader: we never saw from Ahmed and Yāsīn, after being advised by Shaykh Abū Khadījah to carry on with their da'wah, a dash to announce a markaz name or a rush to register social media accounts etc. but in the face of unfounded allegations against them they continued to attend the masjid and its classes, to

the point when Abu Mu'adhs class was cancelled and the first lecture took its place with approximately only ten brothers in attendance - besides the Shurah and a couple of other brothers, Ahmed and Yāsīn were still there in the masjid whilst these baseless allegations against them continue to circulate within the community.

- **Speaking ill of teachers** - your allegation was that Ahmed and Yāsīn speak ill of Ustādh Abdul-Hakeem Mitchell. Yet, you had no qualms with speaking ill of one you introduced as an Ustādh and teacher for years in your masjid! As Shaykh Abū Khadījah pointed out to you in the meeting as you went on a rant about Ahmed and Yāsīn: *"Amjad you're talking about not speaking ill of teachers yet you spoke about Ustādh Sālim!"*

- **Intimidating and interfering with witnesses** - the claim was that I pressured **Hasan** and **Abbas** to alter their testimonies (in essence claiming I am guilty of qawl az-zūr). When I raised this in the meeting, you spent all the time allocated avoiding the question itself and rattling on about **Ahmed** and **Yasīn**. You were given further time twice (25 mins in total) only to go on to say in the final minute that I instructed **Abbās** what to say without presenting my actual speech. I proceeded to read out - to all who were present - my written words to Abbās and your accusations were disproven once again.

On the other hand, both Hasan and Abbas stated as narrated by 'Ādam Lībī that they: *"**denied** that they were ever **pressured** in any way by **Abu Humayd**, **nor did he interfere** with their testimonies."* Contrast this to: *"Abbas also **admitted lying** to Abu Humayd about not speaking to anyone about his conversation with Ahmed and **was advised to do so by Amjad.*** I would say this makes you closer to interfering with witnesses and what they say!

- **I showed a lack of adherence to the principles during my research into the Ahmed and Yāsīn matter as well as bad manners** - This was another one of your accusations against me and was dealt with in the meeting with Shaykh Abū Khadījah and I was freed from any such claims. Rather, I highlight again, you are more deserving of the accusations you throw onto others!

Where were the principles and good manners when you took the furthest and only thing you could cling onto and used it against Ahmed and Yāsīn to have Shaykh Abū Khadījah thwart his initial advice to them? Where was the verification of these matters, especially after it was highlighted that your narrators were not corroborating what you were saying? Where was the stage of advice if you genuinely held them as having erred before spreading speech about them? Where is it in our Sharī'ah that during the process of raising a claim against another that the accuser (you) resorts to swearing by Allāh's Name in the absence of any bayyinah - like you attempted to do after losing faith in your initial witnesses -Kamāl, Hasan and Abbās?

It is well-known, even with the non-Muslims, that the onus of proof is upon the claimant! Swearing is for the defendant in our Sharī'ah, so what process is this? Which legislated process of investigation was being applied when it was claimed hidden details exist that would prove Ahmed and Yāsīn guilty but none except one person can come to know of them?[8] Which principles were you working with when you went to Morocco and attempted to smear my name? Where were the good manners with listening to the advice of your elders, Imām Kamāl, Shaykh Abdulillāh and Shaykh Abū Khadījah, to stop and desist - yet you choose to rebelliously carry on?!

---

[8] In the sitting in Birmingham you were provided the opportunity to bring the hidden details but failed to do so.

- "**Poisoned by Ahmed and Yāsīn"** - And who attempted to poison Shaykh Abū Khadījah, Shaykh Abdulillāh, 'Aqīl, 'Ādam Lībī, 'Ādam Mauritius and me against Ahmed and Yāsīn? Who attempted to poison 'Ādam Mauritius against me?! After your most recent prey - Qāsim - who is next?!

- "**Ahmed and Yasīn are kadhābūn"** - This is very rich coming from you! However, it is very possible that because you lie so much, you actually believe your own lies! This is not far-fetched since Ibnul-Qayyim said in *Al-Fawā'id p.197* :*"Beware of lying! For it corrupts for you your perception of realities as they truly are, as well as corrupting how you present them to the people and teach them! For the liar perceives that which doesn't exist as existing and that which exists as non-existing, and truth as falsehood and falsehood as truth, and good as bad and bad as good. Thus, the act of lying perverts his perception and comprehension of facts as a punishment to him. He then proceeds to create the same image in the mind of the one he addresses, one who is deceived by him and inclined towards him."*

I say the following in the matter of Ahmed and Yāsīn and deal with your argument that Yāsīn was included in the accusation because he defends Ahmed. This claim is extremely absurd and I highlight the senseless and illogical nature of this statement.

The alleged incident leading to the accusation against Ahmed and Yāsīn is one matter (Ahmed alone speaking with Hasan and Abbās), and the framing (wording/depiction) of the accusation (both Ahmed and Yāsīn warning from Ustadh Mitchell) is another matter. You and everyone who knows the case, all acknowledge the conversation used as the premise of the accusation did not involve Yāsīn. Yet your allegation incriminates him. Yāsīn defends his own innocence primarily and then Ahmed's subsequently.

By your own acknowledgement, **Yāsīn never partook** in the conversation between Ahmed, Hasan and Abbas, and **only came to know** of the accusation **after it was sent to Shaykh Abū Khadījah**. So how on earth could he have defended Ahmed whilst being completely oblivious to all of this until after you sent it to Shaykh Abū Khadījah?! **No defence had taken place yet for you to have deemed it necessary to include him in the accusation!**

In case you didn't get that, this is equivalent to the hypothetical example of me claiming that Faisal and you both speak ill of Shaykh Abū Khadījah (*hafidhahullāh*) and are warning from him. I spread this to others. Although, I acknowledge that the evidential event I am using does not involve you, only Faisal. My allegation on the other hand, asserts both of you are responsible. You later come to know of what I have spread about you and you protest it. I acknowledge you are free from having said anything, yet I say: *"because you are now protesting your innocence, defending yourself and Faisal I am justified in including you in the initial accusation!"* This is buffoonery!

Finally, I and others defend the innocence of Ahmed and Yāsīn, are we now guilty too and deserve to be inserted into the original accusation?!

- **Foul play with women!** - Like the hizbis and ahlul-Bid'ah, when they find no way of supporting their false beliefs and claims in the face of knowledge and principle-based rebuttal from the Salafi, they resort to hurling doubts in his moral character - digging deep to tarnish it often through matters related to wealth and women! You were no different in this regard.

When interrogated in the meeting regarding your evil insinuations about my marriage you resorted to simply saying *"I didn't intend it."* I say, that from the goodness and kind nature of Shaykh

Abū Khadījah is that he accepted this from you and although I did not, I refrained from persisting in the affair since I believed the Shaykh was continuously looking to the overall objective of keeping matters amicable and brotherly between all those who were present.

However, the qarā'in and circumstances of your insinuation relating to my marriage were clear - it came amidst your efforts to malign my character - in the context and backdrop of a list of other accusations: I intimidated witnesses and interfered with their testimony; I was allured by the appeal of business with Ahmed and Yāsīn and performing Umrah; I opposed the principles of investigation and showed bad manners. Add to this, that 'Ādam - the one you were addressing with such speech - understood your words as an attempt to smear my character and put the seeds of doubt in his heart against me!

Your petty excuse of *"I didn't intend it"* is unacceptable and as Shaykh Ibn Uthaymīn stated in his explanation of the hadith of إنما الأعمال بالنيات in Riyādh As-Sālihīn: this informs us that it is not possible to perform an action except that it is coupled with an intention, bar a person that is majnoon or compelled, and unless you were in one of those two situations, then there was no action of yours except that it had an intention!

Resorting to the argument of 'no intent' in the presence of clear and indisputable supporting factors is a last ditch effort to evade the admission of guilt and a sentence of justice.[9] Otherwise, what would be the difference in a court of law if the criminal was to simply claim

---

[9] This is your go-to bail out card. In your attempt to defend yourself against your da'wah conditions you asserted *"that's not what I intended"* and *"I didn't want to prolong the issue."* You believe you've mastered some skill in deflecting guilt from yourself via cries of genuine mindlessness but your trickery and feigning are clear for all to see.

"I didn't intend it!" This would render the justice system in the Shar'īah to be ineffective. Is the qādhif excused for saying he *"didn't intend it"* although all the qarā'in show otherwise?!

I say that since you know no respect for the rights of your brothers, go beyond bounds and rebel even after proven guilty, then I actualise the right within the statement of the Messenger ﷺ :*"**Delay in payment on part of the one who has the means to pay off his debt (yet refuses to), makes it lawful to dishonour him and punish him.**"*[10]

Shaykh Ibn Uthaymīn explained the permissibility of violating his honour - which ordinarily would be forbidden - is to force him to recognise the right of his brother and to prevent his harm from the Muslims since some individuals do not fulfil the rights of others until their reality is exposed to the people and their honour and reputation is marred, forcing them back to their senses. The Shaykh elaborated saying this extends to other rights not just rights pertaining to wealth.[11] Thus, by exposing your hypocritical speech against me, I hope that one, you stop and desist, and two, that the Muslims are safe from your harm.

It has been from my patience and overlooking for many years that I have not raised the following issue as a point of investigation, although it has been a matter I have wrestled with - whether to remain silent and protect the honour of my brothers and between the harmful consequences of not forbidding evil.

I say, given its sensitive nature, I will continue to refrain from raising this issue here with any details since a thorough verification is still required, although at the same time, the multitude of brothers and sisters having raised the same issue separate to one another

---

10 Sahīh Abī Dāwūd, no. 3638.

11 Shaykh's explanation of this hadīth in his Sharh of Bulūgh Al-Marām.

indicates a strong corroboration of evidence supporting their claims. That said, I suffice with this subtle reminder, in the final hope that you cease your wrong-doings and make tawbah as well as to clarify the true nature of my reply to members of the Salafi Centre admin in regards to communicating with sisters for necessity.

Let the following be clear - given that more than one brother has come to me seeking clarification stating that I am oft-cited by members of the Salafi Centre admin with having advised with the allowance of communicating with sisters via WhatsApp groups for administrative purposes and needs. I make clear here, that my name is not to be used to give grounds for loose and unbefitting speech and behaviour with sisters.

And if it is the case that such dealings and behaviour are taking place yet somehow the daring courage is found to make baseless insinuations and accusations against myself, then the saying that comes to mind here is ظني في الناس كظني في نفسي - (a reference that can be made to he who works to acquire a desired objective via undignified actions and when he sees his brother achieve the very same as what he desires but in a dignified manner, he assumes that his brother must have only done so via the same techniques he uses! Thus he throws his filth onto others!)

- "**Abu Humayd was justified in some of his grievances but not others.**" - During the meeting in Birmingham, my brother Abu Ibraheem Ma'rūf made it a point - after each accusation brought against me was proven false - to repeat the same question to Shaykh Abū Khadījah: *"So can we say that Sālim is free from this accusation?* The Shaykh repeated the same answer on each occasion saying *"yes."*

I ask therefore, which of the grievances I raised was I unjustified in? If, by some far chance, this is other than your habitual attempt to outright lie and blur the reality and you genuinely disagree

with the judgement that was passed, then present your case to me and to all of those who read this which proves I was unjustified in what you claim. Put forward your case in this manner and like a man - written and clear for all to read and discern for themselves instead of presenting it within secret and private conversations with brothers who are uninformed and whom you seek to win over covertly.

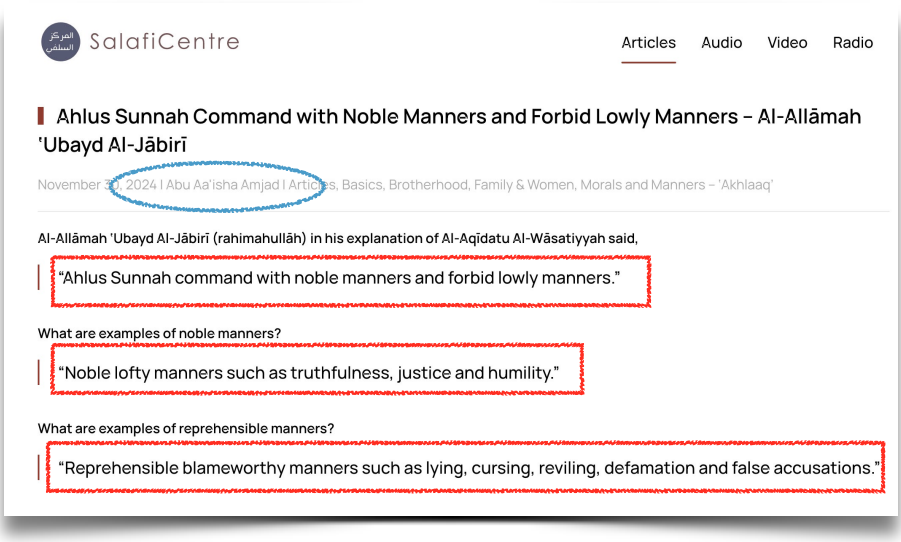
Furthermore, after the meeting there was an early indication - not surprisingly - of zero desire to remove the doubts you attempted to plant about me from the hearts of those you sought to persuade. There simply was not - by any stretch of the term - the same rush and energy to restore my honour as when you sought to tarnish it. Shortly after the sitting, 'Ādam Mauritius approached you and asked you regarding the outcome of the meeting. Even at this point you refused to restore something from the honour of your brother. You refused to tell him what had taken place and that your slanderous speech was unsubstantiated repeating statements like *"you'll find out."* and *"Inshāllāh you'll come to know."*

Again, this was of no surprise since you also showed no meaningful attempt to rectify the wicked perception you orchestrated against Ahmed and Yāsīn after Hasan and Abbas retracted their testimonies and revealed to everyone the realities that were previously concealed. This, subsequently, left no choice but to reject the admission of such weak and unreliable evidence against them, uncorroborated by any other supporting proof at all. Effectively, this confirmed Ahmed's and Yāsīn's exoneration of what they were accused of. And still, until this very day you daringly profess: **"Ahmed and Yāsīn are kadhābūn."** and **"Abu Humayd was poisoned by Ahmed and Yāsīn."**

The following is an example highlighting the reach of your speech and how little, if not, nothing at all, has been done to put

things right. In a recent trip to Umrah, Dr. Umar (Bolton) expressed to 'Aqīl how he hoped 'Ādam Lībī had not been corrupted by Ahmed and Yāsīn. After both 'Aqīl and 'Ādam Lībī sat with him to clarify matters according to their position, it was clear that up until that very point, Umar was still of the view that the allegations against them were true and accurate, as well as admitting having malignant speech about myself subtly hinted to him by Faisal, which made Umar seriously question the motive behind such speech about me at the time. It is also not surprising that such an attempt should emanate from Faisal since he already boarded your bandwagon against Ahmed and Yāsīn when spreading the accusation against them.

My final word to you Amjad is in the form of the following genuine question that truly baffles me and that is - what do you honestly feel when you translate the speech of Ahlul-'Ilm and post out to the masses the likes of:


SalafiCentre

Articles Audio Video Radio

Ahlus Sunnah Command with Noble Manners and Forbid Lowly Manners – Al-Allāmah 'Ubayd Al-Jābirī

November 30, 2024 | Abu Aa'isha Amjad | Articles, Basics, Brotherhood, Family & Women, Morals and Manners – 'Akhlaaq'

Al-Allāmah 'Ubayd Al-Jābirī (rahimahullāh) in his explanation of Al-Aqīdatu Al-Wāsatiyyah said,

"Ahlus Sunnah command with noble manners and forbid lowly manners."

What are examples of noble manners?

"Noble lofty manners such as truthfulness, justice and humility."

What are examples of reprehensible manners?

"Reprehensible blameworthy manners such as lying, cursing, reviling, defamation and false accusations."

Yet you display appalling and lowly manners towards your brothers and elders with lies, injustice, slander, defamation, false accusations and disregard for their teachings and advice.

From the Decree of Allāh - the Mighty and Majestic - as I approached the end of writing these very words, only a few days before signing this, I received a call from another of our brothers of long-standing and trust from the Salafi community of Manchester, Yusuf Teixeira. He informed me - reluctantly yet feeling obligated to - of a very recent conversation (approximately three weeks ago) with Fudayl at the Salafi Bookstore in Manchester wherein according to his words: *"Fudayl had put seeds of doubts in my heart towards you Ustādh and towards Ahmed and Yāsīn."*

In a lengthy conversation with him, he explained the doubts and accusations you - Fudayl - shared with him - the very same as those you had spread before the meeting. Yusuf felt the need to clarify these matters with myself and Yāsīn. He advised Fudayl to sit with his brother and to rectify any misunderstandings and forgive one another.

Just like Amjad, you had your opportunity to substantiate your allegations/insinuations against me and it became clear they were baseless. Your recurrent cry that: *"all I'm saying is that I find it strange how somebody who had previously advised a sister is now married to her."* is outdated and nothing but a devious attempt to continue to slander me and my family.

I say, also in a final attempt with you to stop and desist: yes, it is accepted that there could exist a feeling of awkwardness in the heart and a seed of doubt in your chest about this. However, as Shaykh Abū Khadījah clarified - although you experience this feeling

and others in the same position may also feel the same, the issue of spreading that doubt to others and claiming there was foul-play is another matter altogether!

The Shaykh gave the example of Prophet ﷺ marrying the ex-wife of Zayd Ibn Al-Hārithah ﷺ - (his adopted son before the change in legislation). After Zayd divorced her it became permissible for Allāh's Messenger ﷺ to marry her and he did. However, he did fear what the people would think and say about him marrying someone who had a link to him in this way. **"You did fear the people (i.e., their saying that Muhammad married the divorced wife of his manumitted slave) whereas Allāh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allāh's Command must be fulfilled."** (Al-Ahzāb:37)

Thus it is possible that one could harbour something in the heart towards a person marrying someone they had some sort of connection with. The reality of the matter is that it was halāl for Allāh's Messenger ﷺ to marry her and for her to marry him.

However, a person who - whilst he may have a seed of discomfort within his self - escalates the matter beyond this claiming or insinuating that some misconduct or evil-doing took place, requires evidence for this before entertaining such ideas for himself, let alone spreading them to others. Feelings of doubts and discomfort do not amount to certain evidence.

That said, let it be known that at the time of considering the proposal of marriage to the sister that I had no idea she was someone who had contacted me previously for advice. I only came to know of

this after marrying her. The fact is that I advised her in both of your marriages to her on two separate occasions whilst not knowing who she or her husband was. The details surrounding all of this you conveniently leave out when spreading your doubts. Why? (the answer to this will follow).

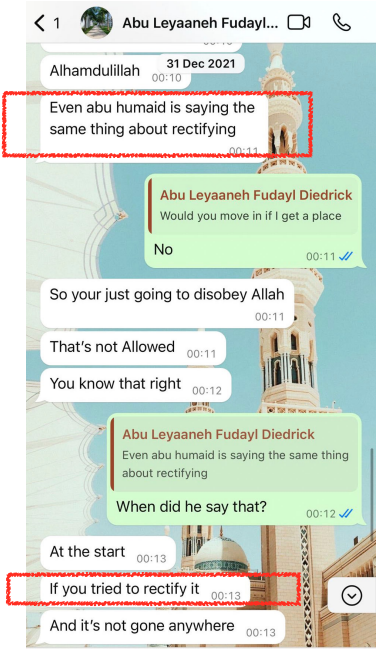
It is almost always the case that sisters, call or message in confidentiality - concealing their names and that of their husbands'. What I came to know of, after my marriage to Umm Leyānah, is that she sought **my advice for the first time** in **2017** during your first marriage to her. I advised her to try and rectify the marriage. She remained in marriage with you for a further two years until **2019** wherein the marriage ended after you **divorced** her for the **first time**.

After the divorce, Umm Leyānah **remained unmarried for a further two years** until **2021** wherein you sought to remarry her after marrying another sister for a short period of time.

After divorcing this second woman you remarried Umm Leyānah and not long after, she anonymously reached out again for advice to a number of du'āt. I offered my opinion in the matter making clear that my advice is conditional to attempting to rectify.

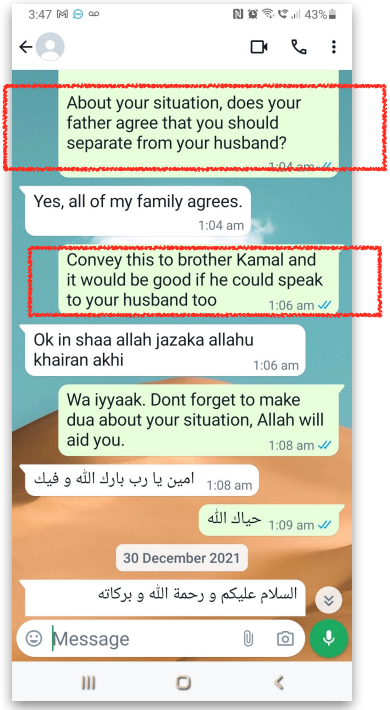
She made clear from her messages that she had already requested Imam Kamāl's assistance in her decision for a khula' and was in contact with him. Oblivious to who the sister and her husband was, I offered my advice to her and telling her she can convey my words to Kamāl. And that if the situation truly was as she expressed in her description, that although, there was grounds for khula' that this should only be considered after genuine attempts were made to rectify between themselves. You privately acknowledged this to Umm

Leyānah after she shared my advice to you. Yet, you do not share this information with others when attempting to spread your doubts:



Conversation between Fudayl and Umm Leyānah after I had responded to her question. She shared my advice with him. Your (Fudayl's) speech is in the white boxes - a clear admission from yourself that my advice was conditional with attempting to rectify, however, you have made out as though I said nothing regarding this.

Furthermore, I repeatedly made clear within my verbal and written advice that she should keep her father and Imam Kamal involved:



My response to Umm Leyānah after she had already reached out to Imām Kamāl. I am not sure how much clearer it could have been made - your father's agreement/opinion is important - continue to refer back to Imām Kamāl - have Kamāl speak to your husband.

This second marriage of yours to Umm Leyānah ended by you divorcing her without Imam Kamāl issuing a khula'. The prospect of myself marrying her came almost a year later after you divorced her yet you like to frame it to brothers that they got married *"only three months after I divorced her."* in order to enhance your weak and baseless insinuations. The fact is, **you divorced her** for the **second time** in **February 2022** and I went on to marry her in mid **December 2022** - this is triple the amount of months you word and present to the brothers. Imam Kamāl was the one who conducted the nikāh in her family home with her father as her guardian wal-hamdulillāh.

It is not unheard of that a student of knowledge has proposals of marriage offered to him. I have been asked myself to relay a proposal from a sister to another student of knowledge and teacher. He, respectfully declined for his own reasons. I have similarly declined others. I ask, is it harām or blameworthy for a man to marry a sister whom Allāh decreed he have some sort of connection to, be that having answered a question of hers, that she sat in a lesson of his, that she is already acquainted with his wife or children or that she was previously married to one of his Salafi brothers?!

I further ask you - that little seed of doubt that exists in your heart - which you shared with Ahmed, Amjad, Faisal, 'Ādam Mauritius, Yusuf Teixeira and others - how does sharing this discomfort of yours with them aid you to answer the doubts in your chest?

Have you come any closer to acquiring the answers to your questions: *"I just want to know how it happened?"* and *"Whatever happened it's between them and Allāh."* Are these brothers supposed to have the answers you seek? Were they supposed to be present during some foul-play you insinuate took place? Or are they supposed to possess knowledge of the unseen? Did they satisfy your thirst for this

knowledge? It seems that even after the sitting with Shaykh Abū Khadījah, your thirst still remains and may never be quenched up until you simply move on and accept the Qadr of Allāh!

Also, in a similar manner to Amjad, albeit in a more childish way, you created the perception around the meeting in Birmingham that Manchester "won" and Bradford had "lost", or that it was a "70/30" victory to Manchester. I say, such immature and distorted speech like this is not even worthy of a reply or another word.

Since the conversation of the security cameras in the Bookstore having microphones came up and was discussed between you - Fudayl - and Yusuf, and you reassured him not to worry because all of the brothers are aware of the doubts you were presenting about me - I say, that if there is any doubt of what is said here, then let the recordings roll and let this be clarified. I kindly request from the Shurah of Manchester to preserve any recordings should they be required later.

My final word to you Fudayl, is to put aside secretly conversing with brothers here and there, attempting to cast doubts into their hearts. If you still insist that any wrong-doing took place, then present your clear and unambiguous evidence here for all to see and judge. Otherwise, there is no choice for you but to fear Allāh and remain silent.

With this, I advise myself firstly and all who read this to fear Allāh and Last Day and to refrain from harming the Muslims in any way. I say regarding Ahmed and Yāsīn that until this very day I have not seen from them except love for this da'wah and its people and they continue to be wronged. Yet besides this, they have continued to attend the masjid, its lessons and have been patient with much. **Allegations against Ahmed, Yāsīn and myself must be retracted if no clear evidence is provided and a bayān must be made** as the fitnah

has reached even the general gatherings of sisters in Manchester where statements like: *"have you heard of the Ahmed and Yāsīn fitnah with the Shurah."* are made. It is imperative that doubts and suspicions are repelled from them and their honour is restored. **Therefore, I reiterate again, to Amjad and Fudayl specifically, and to anybody else who supports their accusations, that <u>you are obligated to present clear evidences for any of the allegations</u> highlighted within this document, and <u>if not</u>, then <u>you must retract all that you have alleged</u>. In this instance, it will be clear to all, whom this document reaches, that your speech regarding Ahmed, Yāsīn and myself was false and unfounded amounting to slander.**

Great fitnah and harm has come from doubts, false-allegations, lies and slander. I am aware of the devastating effects this fitnah has had on wives and their Īmān. These are real people with real families. Their honour and regard within the community is to be protected and when they are wrongfully ostracised and deemed as going astray within the circles of people, we are obliged to aid them and remove the oppression from them regardless of their age, race, rank, station or role within the community.

This religion is sincere advice to every Muslim. It does not permit oppression of the weaker ones amongst us nor a free-pass for the stronger ones, but rather it praises those who command all things good and forbid all things evil and rebukes those who do not order with good and forbid each other from munkar.

I remind myself and all who read this of the hadīth of Allāh's Messenger ﷺ in the **Sahīhayn** from 'Ā'ishah رضي الله عنها. A hadith which on every occasion that I heard Shaykh AlFawzān (*hafidhahullāh*) mention - he would tear up and cry[12] - ***"Quraish were anxious about the***

[12] My description of the Shaykh's reaction to this hadīth is without exaggeration and can be heard and seen online.

Makhzūmī woman who had committed theft and asked, "Who will speak to Allāh's Messenger about her?" They said, "Who will be bold enough for it but Usāmah Ibn Zayd, the beloved one of Allāh's Messenger?" So Usāmah spoke to him and Allāh's Messenger ﷺ responded, "Are you interceding in respect to a punishment from the prescribed punishments of Allāh?" He then got up addressing the people, saying, "Indeed what destroyed your predecessors was whenever a person of rank among them committed a theft they left him alone, but when a weak one committed a theft, they applied the prescribed punishment on him. I swear by Allāh, that if Fātimah, the daughter of Muhammad should steal I would cut off her hand."

I ask my brothers for Allāh's Sake, who read this and are from those who seek to uphold truth - that which I have presented within this writing from statements and actions that are undisputedly blameworthy and evil from **false-allegations, lies, evil-insinuations, tale-carrying, slander and more,** how is it possible that these matters emanate from the Muslim in general, let alone a Salafi and yet even further, from those in roles of leading the Salafi Communities?!

How is it - as People of Sunnah - that there is from us some who stand by and allow these matters to take place without forbidding such deeds and advising each other? How is it that the close advisors around us - who are supposed to remind us when we lose our way - that they not just remain silent but seek to defend such actions? How is it that we fall into such affairs whilst we are the ones leading Salafi communities and commissioned with looking out for their well-being? As leaders with roles of guiding people, governing their affairs and judging between them, there is no choice before us but to remain strong and unwavering in upholding all that is true and preserving the interests of the Muslims.

If we find ourselves becoming weak in this regard, then let us remind each other of the words of Allāh's Messenger ﷺ in his response to the noble Companion, Abū Dhar ﷺ , when he said ***"O Messenger of Allāh, why do you not appoint me to an official position? He ﷺ patted me on the shoulder and said, "O Abā Dhar! You are a weak man and it is a trust. It will be a cause of remorse and disgrace on the Day of Resurrection, except for the one who takes it up with full responsibility and fulfils what is entrusted to him."*** [13]

Shaykh Ibn Uthaymīn commented. *"Are all other lesser positions of leadership paired with the highest rank of leadership? The apparent, yes." "And like this, by Allāh, trust is that a person is not entrusted with an action/work except one who is suited for it, possessing strength and trust. Placing someone in charge who is not worthy over one who is, is treachery."*[14]

I forward this writing to all who are aware of this fitnah to whatever degree that may be, including all of the du'āt in the UK so that whoever from amongst them has the ability to aid in extinguishing this fitnah which has already caused great harm, may do so.

*** This document is solely for the attention of the receiver and NOT permitted to be shared or forwarded to any person without my clear consent.**

Abū Humayd Sālim
11/06/1446 - 12/12/2024

(See below for a summarised list of all the key events mentioned in this writing)

---

13 Al-Bukhārī, no. 7148 & Muslim, no. 1825.
14 Sharh Riyādh As-Sālihīn.

Summary of events

- Amjad / Shurah place da'wah conditions attributed to elders on A&Y.
- Shk. AK rejects conditions and advises A&Y to continue giving da'wah.
- Shurah request to sit with Shk. AK to protest his advice to A&Y.
- Shurah say they have big list of observations against A&Y.
- Shk. AK asks Gambi *"are they not Salafi in creed, methodology and akhlāq?"* Gambi answers yes to all of this adding they are "*good brothers*."
- Shk. AK requests to know then the biggest issue from their list against A&Y. Gambi says *"we fear it will open the door for other young brothers to give da'wah."* Shk. AK says *"this is not a daleel or a principle."* No mention at all of allegations yet to come in the very near future (next few days).
- Shurah persist in calling for a meeting between A&Y and Shk. AK.
- Just prior to the meeting, Amjad sends allegations to Shk. AK about A&Y and asserts they are criticising Ust. Mitchell & warning from him.
- Meeting takes place with Shk. AK, Shurah and A&Y, during which A&Y are oblivious to the accusations that were said about them.
- A&Y are advised to now work under the guidance of the Shurah.
- Shortly after, Amjad's allegations are leaked via Faisal - to Aqil - to me.
- I ask Amjad for the evidence for his claims. He cites a conversation between Ahmed and Kamal as his proof.
- I verify with Kamal. His account opposes what Amjad depicted.
- Amjad now uses a convo. between Ahmed, Hasan & Abbas as his source.
- I verify with Hasan and Abbas. Their accounts also oppose what Amjad depicted.
- I ask why the accusation includes Yāsīn when he wasn't present in the conversation between Ahmed, Hasan and Abbās. This is outright ignored.

- Amjad resorts to saying *"what if there are others?"* (sources of evidence) I ask for names, he says nothing.
- Unable to cite Kamāl, Hasan and Abbās anymore - Abdullāh Gambi says *"Amjad is willing to swear about what he heard from Abbās."*
- They are informed that swearing is for the defendant in our Sharī'ah and not the accuser. Upon the claimant is to provide clear evidence or retract.
- They then say there are hidden details proving A&Y are guilty but only Shk. AK will see them. No hidden details were ever presented to him.
- I seek advice from Shk. Abū Iyyād - he says A&Y have the right to exonerate themselves and request the Shurah to present clear proof or retract.
- A&Y request the Shurah to present their evidence or retract. This is sent STRICTLY to the Shurah, the few brothers who know and Shk. AK.
- All of the above is raised to Shk. AK and he advises with leaving the matter for Allāh's Sake and instructs Amjad specifically to say no more.
- A month later, in Morocco Amjad, Dāwūd and Fudayl continue in their speech against A&Y. This time they slander and defame my character.
- Upon learning of their slanders, I request for them to sit and substantiate.
- Meanwhile Hasan and Abbās retract their testimonies from the Shurah, yet no clarification is made and accusations against A&Y still circulate.
- April 2024, Shurahs of Bradford/Manchester sit with Shk. AK. They are asked to provide evidence for their speech against me and fail to do so.
- They are asked for the hidden details in case of A&Y - nothing is provided.
- At the end of the gathering it was accepted that we would move forward and leave what happened in the past alone.
- A few months after the meeting Amjad resumes again and continues to spread lies and slander against Ahmed, Yāsīn and myself to Qāsim.
- Only three weeks ago from the date of this writing, Fudayl continues to slander Ahmed, Yāsīn and myself to our brother Yusuf.